

# The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor.

We are verily guilty concerning our brother . . . therefore is this distress come upon us.

SAMUEL A. ALLEY, Printer.

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## THE PHILANTHROPIST,

PUBLISHED WEEKLY BY THE ANTI-SLAVERY SOCIETY,  
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### ANTI-SLAVERY.

From the Southern Religious Telegraph.  
THE ABOLITION ACT OF 1818.

DEAR SIR.—I observe a column in a late number of the Southern Religious Telegraph, headed, "Abolitionism at the South." This caption, and the remarks which follow, it seems, were called forth by an inflammatory article on the subject of slavery, which appeared in the Baltimore Literary and Religious Magazine. If the copious extracts which you give from the article referred to, are a fair sample of the whole, the sentiments of the writer and the endorsers, so far as the institutions of the South are concerned, can no longer be questioned.

In relation to the remarks on slavery, contained in Mr. Breckenridge's pamphlet, I have little to say. What appears surprising is, that such sentiments should emanate from a such source, but that they should be disseminated at this juncture. Had they been suppressed until May next, and then revealed only to the initiated, it would have been in perfect keeping with a certain kind of management common in our day. But perhaps Dr. Byrte is uneasy. Mr. Steele may have become apprehensive, lest the pledges which were given at the last Assembly may not be faithfully redeemed. Mr. Breckenridge, deems it expedient to publish his sentiments on slavery, as an earnest of what he will say, and do too, so soon as other important business can be disposed of. These views are not new with him. He has often avowed similar sentiments, and professed himself ready to go to the stake in their defence; yet he has not been wanting in loud professions of friendship for the South, and a laudable zeal against the mischievous excitement of abolitionism. But southern men know how to appreciate professions of attachment from a man, who can write or publish such a tirade of abuse as you have extracted from Mr. B.'s Magazine. But my present business is not with Mr. B. He is in good hands. I choose to leave him to the instruction of Mr. Mitchell, from whose discipline, if he is not taught better manners than he has hitherto learned, it will not be for the want of an able instructor.

The extracts you have given us distinctly manifest what we at the south may promise ourselves, if we submit to the guidance of men, before whose burning zeal constitutions and covenants are as tow. It cannot be disguised that something like finesse, indeed I might use a stronger term, was practised upon at least a part of the southern delegation, who rallied round the stable standard of excommunication at the last Assembly. The sensitiveness of the south, upon the subject of abolition, was well understood; and this sensibility was wrought upon, in order to strain them up to the extreme point of ostracising 500 ministers and 60,000 communicants, contrary to all the provisions of law or principles of equity. The idea was held out that the monster abolition, which had looked with such a threatening aspect upon southern institutions, would be effectually slain by the excommunicating act, and southern men ought not therefore to hesitate. The measure has been justified at the south upon this very ground. The advocates of the new discipline tell us that abolitionism is banished from our church with the excommunicated synods, the plague spot under which the southern church has festered for years is cured, if we are only prompt in sustaining the Assembly.

Is this so? To what does the abolitionism set forth in the Baltimore Literary and Religious Magazine, amount? If I understand the import of the extracts found in your paper, the conclusion drawn is, that the whole system of slavery, as it prevails among us, is sin against God and man. It stands on common ground with the vilest profligacy, with gambling and piracy; and the slaveholder is the remorseless plunderer of the bones and muscles, the flesh and blood of his species. Here, it seems, is still a leprous spot of abolition, deep and putrid, which has as yet escaped the knife.—But the disease is more deeply fixed upon the church than in the sentiments of the Editors of the Baltimore Magazine, distinguished as they are of late. It is incorporated with our very laws, and must be purged out, before a healthful state of things can take place.

The charge made against slaveholders, in Mr. R. J. Breckenridge's pamphlet, are grave and serious; and I grant you, as patriots, as friends to the constitution of our common country, as citizens of the south and as christian men, we have a right to deny the premises assumed, to object to the mode of reasoning pursued, and indignantly to repel all such interference with our civil institutions. But what can we say, we Presbyterians, either to Mr. B. or any other abolitionist, who is disposed to interfere with our domestic affairs, while the act of 1818, on the subject of slavery, stands unrepealed upon our statute book? Neither the article in the Baltimore Magazine, which you have appropriately baptized with the name of "abolitionism," nor the unprincipled dogmas of Garrison, nor the disorganizing movements of the whole fraternity of abolitionists, emancipators and anti-slavery men, are more hostile to the peace and safety of the south than this very act. Those societies which have been created for the express purpose of bearing a decided testimony against slavery, and of holding up the system to public reproach, have not characterized it as a greater abomination in the eye of heaven and earth, than is done in the language of the General Assembly. I will venture to say, should this act be transmitted to Congress from a northern abolition society, expressive of their views of slavery, and of the moral character of those who hold slaves, our politicians would pronounce it a slanderous aspersion. It is high time the Presbyterian church in the south was waked up to this subject. In these days of abuse and recrimination in particular, it has become a matter of serious importance. We complain, and not without reason, of abolitionists as an insufferable outrage. But we forget, that so far as these persons are members of the Presbyterian connexion, they are acting under the sanction of law framed by the highest legislative authority in our church; a law which justifies their most opprobrious and insolent abuse, and demands of them and us too, as imperative duty, the most zealous and untiring efforts to abolish slavery throughout our land and

the world. To be consistent men, we must either close our lips and sit down quietly and tamely under the bitter taunt of every abusive tongue, or like men who feel themselves wronged, insist upon a repeal of this obnoxious act. No man, in the sober exercise of his sense, can question the necessity of one of these courses for the simple purpose of consistency. As to the path of duty in these alternatives, the southern church cannot hesitate if they retain any lingering sentiment of self-respect.

Since some efforts have been made to apologize for the act in question, and to apply its denunciations simply to the slave-trade, as it has been carried on upon the coast of Africa, we will let it speak for itself. The section is headed, "A full expression of the Assembly's views on slavery." It is exceedingly strange that an act, exclusively denouncing the slave-trade, should bear this superscription. Can it be possible, that in 1818, nothing was called slavery but the barbarous traffic which was practised upon the shores of Africa? Did a unanimous Assembly of the Presbyterian church, twenty years ago, make no distinction between the slave-trade, and slavery as it then existed in the southern states? Could Messrs. Baxter, Witherspoon, and other southern men in the Assembly of 1818, imagine that they were simply heaping anathemas upon the slave-trade when they voted for this act? "Appella credit, non ego."

It is a little surprising that the apologists for the act of 1818, who have attempted to sugar it over to render it palatable to the southern taste, did not notice it contained a separate clause upon the slave-trade. This traffic is spoken of as totally distinct from our domestic slavery, and it receives a just and merited rebuke, to which every southern man would say amen. The slave-trade, however, is introduced by way of episode; the main subject is slavery as it exists among us.

The General Assembly having taken into consideration the subject of slavery, think proper to make known their sentiments, &c. This language expresses now just what it did when the act was penned and adopted; and the mind which can apply it to anything besides domestic slavery, must be ingenious beyond measure in misconceiving a plain matter.

The Assembly proceed to express their views of the moral character of slavery. On this point they are explicit. They unequivocally pronounce it to be a sin of the deepest hue. The language of the act asserts it to be "a gross violation of the most precious rights of human nature, and utterly inconsistent with the laws of God." What higher ground than this have the most ruthless ever taken? They ask no more of the slaveholder, in the discussion of this subject, than the admission of these two things which are affirmed by the act, that slavery is "a gross violation of human rights and inconsistent with the laws of God." Let these premises be granted, and they can call upon him in the name of justice and the great God, to put away the "accursed thing." Do the Presbyterians of Virginia, the Carolinas, and other slave-holding states, believe this institution, as it now exists, to be such a gross offence against earth and high heaven as is here represented? It remains yet to be shown that the holding of slaves is, not to say a gross, but any "violation of the precious rights of human nature," or irreconcilable to either the letter or spirit of the Bible. Such being the case, the above language of the act can be considered nothing less than slander upon a large, respectable and pious portion of our church.

Had the act closed with the above quotation, we might have borne the reproach in silence. But it enjoins duties. These we must perform, or we are recalcitrant to the voice of the church—disobedient to its high mandate, and deserving its censure. After enumerating a long catalogue of mischiefs consequence upon slavery, many of which however are not necessarily connected with this institution more than with any other state of society, the Assembly declare it—"the manifest duty of christians to do all in their power to obtain the complete abolition of slavery throughout christendom. Here we are admonished of a sin great and onerous, which is weighing down the energies of the church, like a heavy incubus, and our whole communion are called upon to lend their united efforts for its removal. What is the sin causing this wide-spread mischief? Slavery. What are we required to do? To abolish it. If it is not rallying the whole church around the standard of abolitionism, language has no meaning.

It is in vain we are told that this act has no binding force. It has the same authority as any other enactment of the General Assembly. The truth is, all the acts of this body are binding until they are repealed, otherwise the existence of such a legislature is a mere farce. Mr. Breckenridge tells us, that "every man who does not cordially sustain the last Assembly, ought to be esteemed an enemy to the Presbyterian church." If that man is a rebel who refuses to carry out the measures of one Assembly, he is equally so, who disregards the injunctions of another. The inference then is plain, so long as this law stands unrepealed, we must either co-operate with abolitionists, or maintain the attitude of rebels against church authority.

The closing paragraph of the act under consideration, holds the following language: "And if it shall ever happen that a christian professor, in our communion, shall sell a slave who is also in communion and in good standing in the church, contrary to his or her will and inclination, it ought immediately to claim the particular attention of the proper church judicature, and unless there be such peculiar circumstances attending the case as can rarely happen, it ought to be followed by a suspension of the offender from all the privileges of the church till he repent, and make all the reparation in his power to the injured party."

The first remark which I make upon this extract is, that it affords additional evidence of the binding nature of the act. Here is affixed to it the specific of law. A penalty is annexed to be inviolable upon the master, who shall dispose of a slave, who is in communion, contrary to his or her will, unless the attending circumstances are such as can seldom occur." Had it been possible to question whether the Assembly designed to speak authoritatively when it pronounced slavery the vilest of sins and enjoined untiring enterprise upon the church to effect its abolition, all doubt must be removed by this closing paragraph.

I farther observe; this clause contains principles, to which a southern man, under existing circumstances can never subscribe. An authority is assumed by the Assembly totally inconsistent and at variance with our civil institutions. They make "nostros servos suos libertos," our slaves their freed men. They give to the bond-man an ecclesiastical importance unauthorized by the laws of the land, which obtain in slave-holding countries.

He is permitted to interpose his veto upon the acts of his master in disposing of him, and is clothed with power to through the proper agents, [the church session] of inflicting the high censure of suspension upon him until he repent and make restitution. The slave can do this in all except extreme circumstances, which, says the act, "can seldom occur." Now who does not know that circumstances often occur in which a regard for the welfare of the slave himself, may require the master to dispose of him? In all such cases, the master ought to be judge. But this act makes the will and inclination of the slave the measure of his duty. A novel state of things indeed may be looked for when the keeping of the master's judgment and conscience is placed in the hands of his slave. Such an inverted order of society is most devoutly to be deprecated. I scarcely need say that an act producing such practical results, can never be carried into effect in our country, for its execution would be attended with melancholy and endless disasters.—But while it occupies its present position, it is obligatory upon all good Presbyterians. Therefore it should be repealed without delay. Every ecclesiastical judicature, south of the Potomac, ought to demand its repeal at the next Assembly, as an act of justice to our southern Zion.

I have not learned that any special efforts have been made upon this subject, except in the synod of South Carolina and Georgia. In that body, a resolution was introduced, last fall, if the writer mistake not, proposing to memorialize the next Assembly and request a repeal of the act of 1818.—The resolution, it seems, was rejected; Dr. Witherspoon, of Columbia, S. C., it appears from the last Charleston Observer, was among the foremost to resist any interference with this offensive act.—In that paper we find the following quotation from the remarks of the venerable Dr. "He said that he was a member of the Assembly of 1818 and voted for that act, and never could be induced to ask its repeal."

Can it be possible that Dr. Witherspoon adopts the sentiments of that act of 1818? Can he as a southern man, and a slaveholder subscribe ex animo, to an act which pronounces slavery a gross violation of the rights of humanity, and utterly inconsistent with the laws of God, which calls upon the church to contribute her united energies for its universal abolition, and which subjects the master to an ecclesiastical prosecution from his own slave? If so, it is strange he should have slumbered over the wrongs of humanity and the violated laws of heaven for twenty years. One might suppose that "the compunctious visitings of nature" would have awaked a minister of the gospel much sooner. I repeat it, Sir, it is possible that this gentleman is an abolitionist, residing as he does among slaveholders, and receiving from them his daily bread! The pastor of a church in the city of Columbia, whose inhabitants are so sensitive upon the slavery question, as to have compelled Mr. ——— to escape by flight the summary process of tar and feathers for the expression of sentiments not half so offensive as are found in the act of 1818.—Under these circumstances it would seem scarcely credible that he could be thus false to his country and the southern church. Yet the man who cordially adopts that act must be an enemy to our southern institutions. The only means by which he can be released from this weighty charge, is by a reference to his inability of some kind which disqualifies him for perceiving the extent of evil which must result from the principles he sustains.

But whatever may be the sentiments of Dr. W., and the reason for their wearing their present questionable shape, there is no excuse for the southern church to be remiss in this matter. If they will move in concert and with promptness, now while brethren at the north feel the want of strength from the south, the repeal can be obtained and much can be done to suppress the unhallowed movements of abolition in the north. We are told by the friends of the majority in the last Assembly, that they of the majority are with us upon the subject of slavery. If this be true, [and who dare doubt it?] they will not hesitate to do us justice, to remove the undesired odium which has been cast upon us. For various reasons the present is a most favorable crisis for effectually, and forever putting to rest in the church all future interference with our civil institutions. Permit this opportunity to pass and the act of 1818 to stand uncancelled, and at no distant period we may be "cursed by candle, book and bell," from that very church legislature which has pronounced us among the vilest of sinners for living under our present institutions.

Besides the act under consideration should be repealed, in order to take away an apology by which abolitionists justify their conduct. It cannot be disguised that they employ the authority of the Assembly for this purpose. When southern men have asked from that body their simple expression, that slavery was a civil matter, not cognizable by ecclesiastical authority, they have been answered by the act of 1818. In this they have been told to learn the moral character of the system and their own duty in relation to it. It is not necessary to step to inquire, how far men who respond in this tone of language are governed by pure and honest motives. The fact is all we want. If they tell us the concentrated wisdom of our church has made it the duty of our whole communion "to do all in their power to abolish slavery," and therefore they will flood our land with inflammatory publications, though massacre and rapine could be the consequence, our first step is to remove their plea of justification, take away the commission under which they are required to act. If they are honest, conscientious men, they will desist from this unholy crusade against their brethren, and the south will be at peace. If not, we have an ultimate resort; to this we must appeal.

Yours,  
Z. Y.

This article is commended by the Editor of the Telegraph in the following terms:

"THE ABOLITION ACT OF 1818.—The able article under this head, inserted on our first page, deserves the attention of every member of the Southern Presbyteries."

From the Southern Religious Telegraph.  
REMARKABLE DEVELOPEMENT.

The readers of this paper will recollect that soon after the meeting of the last General Assembly, our churches were told by some of their commissioners that the extraordinary measures of the Assembly would give peace to the south on the subject of abolition. It was said in substance, "we have separated from us the Abolitionists, who are mostly confined to the four synods: there are but few left in our church, and they profess to be very feeble. Sustain the acts of the As-

sembly, and you will have no more trouble from Abolitionists." We do not profess to quote the very words—but the substance and point of their appeals. They did not, it is true, offer this argument for the excision on the floor of the Assembly? There, they had other reasons for the measure. But after their return home secure from the interference of the Abolitionists was repeatedly urged as an argument to reconcile the southern people to the unconstitutional acts of the Assembly. We state facts. The reader will make his own comments.

The argument produced, to some extent, its desired effect. But was it well founded? Was it worthy of the credit and weight, with which it was received? Look at the development. It is well known that the exciting resolutions, intended to rend our church, were offered and zealously advocated by Mr. Breckenridge of Baltimore, and Mr. Plumer of this city. And before six months had elapsed, while the appeal on abolition was still ringing in the public ear, one of these leaders in division was editing and publishing a magazine containing articles breathing the very spirit of Abolitionism and condemned as such by the civil authorities of Petersburg—and the other was assisting this Reformer in one instance, to circulate his productions in Virginia!! The offensive magazine has been used as Luther used the Pope's anathemas. It has been publicly burnt by order of the police, in the streets of Petersburg.

Another fact which deserves notice in this connection, is mentioned by a correspondent in a subsequent column. While the anti-abolition argument was repeated, letters were sent from this city accompanied with a prospectus of "the Watchman of the South," affirming that "Mr. Converse is a Northern Abolitionist!!" Yes—the Editor of the S. R. Telegraph, who has borne his testimony against the dogmas and schemes of Abolitionists from the time of their first movements, is reported to produce effect—An Abolitionist! And this by agents for the Watchman!—From whom did they receive their instructions? And who is responsible for their deeds?—It is vain to press such inquiries. Stories are fabricated and things are done in these days of management—and they are so fabricated and done that no body is responsible for them.

But God in his holy Providence will bring to light these hidden devices. Who would have imagined, six months ago, that while the people were soothed with the anti-abolition song—the very men who wielded the amputating engine could have been left so devoid of prudence as to publish and circulate abolition doctrines in Virginia!!—God is wonderful in his works of Providence.—Verily—"He taketh the wise in their own craftiness, and the counsel of the forward is carried headlong." (a) "For he is cast into a net by his own feet, and he walketh upon a snare." (b) "He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate." (c) Such is the order of the God of Providence, and such is the retribution which He will mete out, sooner or later, to those who deal violently with their brethren.

The following is an extract of a letter to the Editor from a gentleman in Petersburg, in which he notices the burning of the pamphlet. Under date of the 7th inst he remarks:

"An interesting scene occurred here, yesterday, in the burning of some of the Rev. R. Breckenridge's Pamphlets, in the street before the door of our public reading room, in the presence, and by the direction of the Mayor, Recorder, and other citizens.—Our next Paper, to which I refer you, will give you the particulars in relation to this transaction: You may readily anticipate that abolitionism was the moving cause."

\* Mr. Plumer, we understand, has said that he did not read the pamphlet which he sent to the city.  
(a) Job. 5: 13, (b) 18: 8. (c) Ps. 7th, 15: 15.

From the Emancipator.

### THE SOUTHERN TELEGRAPH.

Since preparing the article from this paper in our outside columns, we have concluded to give some further extracts from the same number, to show our northern readers what plans are now in agitation. A letter to the editor, which it is said, "is from an excellent brother and pastor in Virginia, who was born and educated at the South, and has long been known and highly esteemed in many of our churches," has the following announcement of the ulterior plans and prospects of "our southern brethren":

"Should the party in power carry out their measures, the Presbyterian church through all the South and West will be divided—the great and fatal spell, by which thousands have been bound and beguiled, will be dissolved, and the thousands and tens of thousands whose hearts still burn with the spirit of pure evangelism, who are the uncompromising friends of constitutional order, will then be emboldened like a strife will find no communion. There will be an entire withdrawal from the North and its abolitionism—from all the withering ultram, and cold-hearted bigotry of the intervening region. We will be of one heart and one mind—our bonds of union will be cemented by the spirit of fraternal kindness and confidence—by the love of Jesus and united efforts in his cause. To this state of things, so far as the southern church is concerned, I confidently look forward as the sure result of the new discipline being carried out in the next General Assembly. Nor is it easy to conceive of a different result following the undoing of all that mischief wrought during the last year by the party in power."

Another paragraph in the same letter shows what sort of weapons are used in the party warfare between the old and new school Presbyterians of Virginia. The "Watchman of the South" is edited by the celebrated Mr. Plumer, and is the rival of the Telegraph. Our "pastor" says,

"The acknowledged agency of the editor of the Watchman, in sending that vehicle of abolitionism—the Baltimore Literary and Religious Magazine, into the interior of Virginia, will operate with a most disastrous effect, on the popularity of the Watchman. It will be utterly in vain that the editor assures the southern people that he, himself, is sound to the core on this subject—that not three years since he purged himself in the presence of the conservative committee of Richmond—the fact will still stand out in bold relief before the eye of thousands,—that an abolitionist, wrapped up in the folds of the Baltimore Magazine, was sent by his hands to a friend in the county of Charlotte, and was caught on its way by the post master at

Little Roanoke Bridge. The people of the South will no longer confine their safety to the vigilance and fidelity of the Watchman of the South."

And the editor of the Telegraph himself, says in reference to the new school party at the North: "The statement that the northern leaders of the party, 'have given no doubtful intimations that the whole southern church shall be cut off, for the sin of slavery,' is a very great misapprehension.—The constitutional party is not led by abolitionists. And those who favor abolition in this party, do utterly deny the charge here preferred against them. They have said that the purpose of cutting off the southern churches never entered their minds. And we have the testimony of ministers in New York, New Jersey, and Ohio, assuring us that the most violent abolitionists are opposed to the constitutional party, and go all lengths in supporting the excision of the synods."

Does the following extract from the "Watchman of the South" refer to slavery? "The Watchman says 'A large majority of the brethren in the South would rather see a general Confagration sweep over this land, or an earthquake fill our hearts with dismay, than for our constitution to go down carrying with it our institutions, and the best hopes of our race.'"

We can appropriate to ourselves and the abolition cause, the following remark by the Virginia pastor before quoted:

"Were a genuine revival of religion to wake up the people of God from their Gallic-like lethargies, and gather the multitudes of perishing sinners around the cross of Jesus, it would, with its many other glorious achievements, drive from the southern church, as in a whirlwind of fire, not a few of those weekly oracles of orthodoxy, which are now singing their lullaby to the slumbering genius of millennial glory. And here, my dear brother, lies the greatest and surest resource of our cause—a spirit of reviving piety throughout the whole southern church."

O, let it once be so, and how soon would slavery now disappear from the southern churches!

From the Cincinnati Journal.  
SLAVERY.

Our readers will find an unusual portion of our columns devoted to this subject. The articles on the fourth page, are cut from the New-York Observer, (that from the National Intelligencer being republished in that paper.) They are inserted for the purpose of showing the position of a leading religious paper, as well as of their general intrinsic merit.

We have several objects in view in republishing from the Southern Religious Telegraph, the articles on our first and second pages.

1. We have published against slavery, and we thought it would not be improper to let those who are in favor of Slavery speak for themselves—to give our readers both sides.

2. To let it be seen where the Telegraph stands on the subject of Slavery—the open advocate of the system—the defender of it as an institution approved by the precepts of the Bible.

3. Mr. Breckenridge's party have urged as a reason why the excising act of the last General Assembly should be sustained by the South, that the Synods cut off are "the very hot-bed of Abolitionism," and that the quiet of the Southern portion of the church, as to the subject of Slavery, would be secured by this measure of the Assembly. Mr. Converse of the Telegraph, opposed the measures of the Assembly, and to put him down, the mad-dog cry of Abolitionism was raised against him. So far from being an Abolitionist, he maintains that holding men in Slavery is according to the principles of the gospel. Mr. Breckenridge, while attempting to make a raw-head-and-bloody-bones of Abolition, in some sort opposes Slavery, and admits into his Magazine, published in Baltimore, (in a Slave State,) articles against the system. His paper reaches another city in another Slave State, and upon solemn argument, it is adjudged worthy of death by burning, and with all due solemnity is committed to the flames by the high public functionaries of the city. Mr. Converse now seems to feel that his antagonist is fully convicted of the capital offence of Abolitionism, and is no better than a dead man.

Much as we approve the able defence made by Mr. Converse, of the Constitution of our Church, we have no sympathy with either of the parties in this matter. They have endeavored to raise the cry of mad-dog, instead of meeting each other in fair and manly argument, and we must leave them to settle the matter between themselves.

But the principal subject which we have in view in publishing these articles, is that our readers may see the true state of the Slavery question.

All the weekly papers in the free States belonging to the Presbyterian and Congregational denominations, are Anti-Slavery, and discuss the subject freely, with the exception of the Presbyterian, published at Philadelphia, and the Pittsburgh Christian Herald. We suppose both these claim to be Anti-Slavery.

Some of these papers, season their Anti-Slavery articles, and endeavor to render them palatable to delicate tastes, by divers objections against modern Abolitionism. In the Southern papers, the subject is also discussed, and the Presbyterian Church is called upon to maintain the rightfulness of the institution, or at least to give to it a tract approbation.

Down to a recent period the real controversy has been masked. The effort has been, by all sorts of means, to put down abolitionists. The cry has been, "Don't agitate this delicate subject," while at the same time, attempts have been making to persuade the country, that nobody was in favor of slavery—on the contrary, that all were willing it should be abolished, if some safe and practicable mode could be discovered. Every effort was made to draw off attention from the thing itself, by producing an excitement against the abolitionists. It is true, in many cases, that their course rendered this easy. Slaveholders and all who sympathized with them were assailed by abolitionists—a mirror was held up before them which presented any thing but an agreeable reflection—perhaps the image was sometimes a distorted one, but where it was true, it was not for that reason the more agreeable. By some means, now when these excitements have passed away we can scarcely tell how—yet by some means, even in the free states, an unaccountable degree of hostility was aroused against all who belonged to the society, or favored its cause. In the midst of this, slaveholders felt themselves under little necessity of defending themselves—they were riding on the top of the wave.

This excitement has now in a great measure passed away. Men are taking a more dispassionate

ate view of the subject. Yet the great question at issue is not settled. The question is whether slavery is right or wrong. And after all the was against abolitionists, it is seen that it is a matter of very little importance, whether their course be wise or unwise the vital question is whether men, either by natural law or the precepts and morality of the Bible, can be kept in slavery and treated as property. The offences imputed to abolitionists, whether rightfully or not, can no longer turn away the attention from the real point in issue. And writers at the south are beginning to admit, as all must do, when the question is brought home to them, that as christians and members of a christian church, they cannot plead the toleration of the laws of the land, as a justification, when the question to be settled is the morality of the act.—They see that a legislature might, were this principle adopted, not only justify men in the violation of the Sabbath, but in the breaking every law of God.

The great, the important question, it is manifested, must be met and settled by the christian church whether the holding of our fellow men in slavery be right or wrong. And we are glad that the supporters of the system, and themselves under the necessity of confessing their actions to be wrong, or else coming out and justifying themselves before the public. The real point in dispute never was between immediate and gradual emancipation, but between emancipation and slavery. Every effort was made in the first instance to attach odium to those who avowed themselves in favor of emancipation, and afterwards to apply the name given to them, to all who would not go the extreme lengths against it. Hence while R. J. Breckenridge is denouncing abolitionists he is himself denounced as an abolitionist, and his Magazine is condemned and burned for its abolition. Henry Clay stopped a little short in his zeal for slavery, of the limit prescribed, and at once the cry of abolition is raised against him. The Records of the General Assembly are searched and it is found that twenty years ago resolutions were passed against slavery, and enjoining all the members of the Presbyterian church to endeavor to bring the system to an end. This in now declared to be an abolition act, and the repeal of it is demanded. Thus it is evident that there are but two parties to this controversy—one for and one against slavery.

It is plain from the course now taken by the press—by political men—by ministers and church members, and ecclesiastical bodies at the south, that the determination is to maintain the system of domestic slavery as a perpetual institution. The face of getting into a passion not because the subject is touched, but because it is touched by northern men, is now seen to be but a farce, for the offence is just as great when a man born and living in the slave states and publishing a periodical there, ventures to publish any thing against the system.

While we are glad to see all disguise removed, we cannot but look with fearful apprehension to the future. The day will come, and it is believed not to be distant, when slavery must cease from the earth—no rational man expects it to continue after the millennium has commenced. And yet rapidly as this day is approaching, men, and even professed christians, are setting themselves in array against the necessary preparations in the amelioration and improvement of society.

A merciful Providence seems to be leading, and that in a most unexpected and remarkable manner, the potentates of Europe, to new and unwonted efforts for the education of their people and for their social and moral improvement. The way is preparing by the agency of despots themselves for despotism to come to an end, and that too without any great civil convulsion or evil to the people. They will soon be prepared for self government; and being prepared, the change from despotism to liberty may be but the work of a day.

Here, in our own land, there is a despotism more absolute—in every way more galling—leading to the oppressed neither political nor personal rights—ignorance is enjoined by law—both bodies politic and individual owners look only to the interests of masters, and permit only that instruction which will render the slave most valuable as property. As the voice of Moses and Aaron reached Pharaoh and his palace, so has the voice of many in this land reached the slaveholders surrounded by the sons and daughters of oppression, and called on them to unloose the heavy burdens and let the oppressed go free. Their consciences have been, perhaps, more touched than was that of Pharaoh, and hence they have met the call with a greater degree of passion. Like him too, instead of letting this people go, they have increased their burthens, and lessened their privileges, and what is more openly impious and heaven-daring than any thing which this age has witnessed, they claim that God has given them this right over their fellow men—this right to wear out their bones and sinews in a hard and unrequited service, and to spread a darkness over their souls that shall keep them as nearly on a level with the brute creation as may be.

When men thus stiffen their necks—thus resolve to shut their eyes and stop their ears and rush on—when they thus voluntarily place themselves beyond the reach of argument and reason and religion, and determine on maintaining a system which in many particulars makes the law of God of no effect—when a people under the light of the gospel, thus set themselves in array against Heaven, what hope is left for them? Shall the power of Omnipotence yield to the pigny strength of men—or the perfect laws of the Most High stand aside that the cupidty of men may riot over the equal rights of their fellow men?

It is in vain, before the Ruler of the Universe, that slaveholders will plead that their passions have been roused to madness by the interference of abolitionists. Whatever may be the misdeeds of these men, they will not be received as an excuse or palliation for the sins of others. If their plans be wrong, it is the duty of those who must act in this matter, to devise right ones, and not to make it an excuse for doing nothing.

That there is a determination in many of the states to render slavery perpetual, is manifest.—Twenty years ago the General Assembly, almost unanimously (we understand), passed what is now called an abolition act. It was an abolition act, for it looked to the abolition of slavery.—Now it is demanded that this and every thing else on our records which condemns slaveholding as sinful, shall be reversed. The sanction of the church and its countenance is boldly demanded, and every thing marks the preparation for the death struggle.

Holders of slaves, whether their residence be in the free or the slave states, and all who feel their interest touched and their sympathies in-











# POETRY.

From the *Salutary (Miss) Monitor*.

## THE SLAVE.

The moonlight on the face of flowers,  
Unbroken, save by rosy bowers,  
Full fall and free and broadly down—  
Each green shrub wears a silver crown—  
The damp wings of the night sea breeze,  
Moved softly among the trees—  
The heavy palm leaves in the wind  
Moaned answering to the sea behind.  
The lighter foliage of the vine,  
Toss'd freely in the broad moonshine—  
Silver and glancing in the glow  
Those tropic islands only know:  
Far, far away—a line of light—  
Bathed in the moonlight still and white,  
Shone the long sea beach, and the foam,  
Which crests the waves that thicker come,  
Glanced like a moving spectral land  
From ocean's depths, to upper hand.

Far as the human eye can reach,  
One, only form is on the beach—  
A giant form of manhood kneeling  
Close where the waves are upward stealing.  
With ample brow upraised, whereon  
His God had marked him Africa's son—  
He kneels to ask a power to aid him,  
But not the power, the God that made him,  
Oh—no! with darker mind than brow  
He kneels in idol worship low—  
A heathen, in a land confessing  
The knowledge of the Lord a blessing!

A king once in his father's land,  
The ruler of a powerful band,  
Doomed by the Christian faith to bear  
Such bonds as brutes might never wear,  
Poor, suffering one! how could he learn  
Of Christian love, in bondage stern!—  
With iron on his soul and limb,  
What was the Christian's God—to him?  
That night, in his strange worship, came  
To his head a ray of flame,  
And whispered of the evening wild  
That Africa still would give her child—  
Bows that had galled so long were broken,  
As that wild summons home seem'd spoken—  
A welcome from all toil and pain—  
To the free life of kings again.  
The spirit that had slept so long,  
Enduring want and hate and wrong—  
Within his soul once more awaking,  
Burst forth a flood of barriers breaking.  
He stands erect with upraised hand  
Beckoning towards his father's land,  
With purpose stern, and awful vow,  
He lifts his broad and throbbing brow—  
And there beneath that tranquil sky  
The dark soul'd bondman dares to die.

Morn over Guadaloupe! the smiles  
Of day are brightest in those Isles.  
The bird of its perpetual spring,  
Goes forth on free and glittering wing,  
From perfum'd covert in the bowers,  
Where all the night she sits in flowers—  
Flits from her home of shade and green  
To revel in the warm sun beam,  
Morn with her gifts of glory gave  
A silver sheen to stand and wave,  
The waves came up with dancing motion  
As morning's joy were felt by ocean—  
But daskly midst that glorious scene  
The evil hand of Death had been—  
The slave, the poor worn slave—that there  
Kneelt to an idol god in prayer  
Beneath the last night's moon, now lay—  
Death-fre'd beneath the glare of day.

E. H. W.

\* A thrilling story is told by a gentleman from Guadalupe of a slave on his father's plantation. He had been a king in Africa—and for a long time after his purchase, utterly refused to labor. He believed in common with his countrymen that who had the courage to die on the sea shore, would be carried by the God of Africa immediately thither. After gloomily performing his labor for a few months, he found one morning on the sea shore having committed suicide.

# MISCELLANEOUS.

## JOHN QUINCY ADAMS.

A writer in the Friend of Man gives the following account of a late interview with John Quincy Adams.

The first object of much interest for the abolitionist in Washington, is the venerable JOHN QUINCY ADAMS, who should be cherished in the affection of every friend of man. Soon after my arrival here, I called upon the ex-president with a lady whose name has rung through the country, ever since the abolition struggle commenced, who had visited Washington and took lodgings in the same boarding house with myself. She is not a white behind any lady I know; and she told me that I was the only abolitionist she knew in the city, and I must sustain her in an effort she was making for the slave in that slaveholder's citadel, as she called our capital.

Of course, I was glad to stand by a woman who was pleading for her enslaved sisters and my brothers in bondage. Mr. Adams's house is situated a few rods north of the "White House." It is a neat brick edifice, in a quiet part of the town, and well, though not extravagantly furnished. He received us kindly, and immediately began to converse. In the parlor are several fine family paintings. One of his venerable father, taken the year before his death; several of Mrs. Adams's ancestry, and those of his sons, only one of whom is now living. Almost immediately, my friend began with that "horrible subject abolitionists are always meddling with," and spoke her whole soul, and Mr. A. was equally free. She presented a tender and affectionate appeal to Mr. A.'s feelings on several moral subjects, and dwelt for some time upon the power of goodness in the heart; alluded to the responsibilities which rested upon Mr. A., expressed her admiration for his talents and learning, but that she far more admired his bold and uncompromising advocacy of the rights of freedom in the halls of Congress, and expressed a warm desire that his declining pathway to the tomb might be illumined with the consolations of religion. "Oh, sir," said she, as the tears gushed forth, "tell me if you pray to the God of your country. Do you keep your eye of faith steadily fixed upon the throne of God; and is it greeted in futurity by an unclouded view of a better and more enduring inheritance, as your night of external objects grows dim? Oh, sir, I long to hear the testimony of one who has seen so long the glittering pageant of earthly glory, in favor of Christ. After all this, and through all this, have you known the efficacy of prayer, and felt your bosom glow with the consolations of religious hope?"

Mr. A. replied, as he wiped away the tears which stole rapidly down his pale cheek—"I have long been a firm believer in the revelation of God, and have long trusted in the atonement of Christ; and during a long life I have seen the prayer of faith prevail with Israel's God. It is true, I have been called by God's providence to discharge high obligations to my country; I have been four times in Europe, and spent more than twenty years of my life in foreign countries. I was then called to the presidency, and the four years I filled the elective chair were the only unhappy years of my life. Now in my old age, I feel it peculiarly my prerogative to guard the liberties of my countrymen from danger. I have assumed vast responsibilities in advocating the rights of a proscribed band of Christian patriots, and in this rugged crisis I desire the prayers of all the good and virtuous. I shall soon pass away, and if our country is to remain free, other, and younger, and stronger men must fill the breach. They must be men equal to any crisis, and not afraid of danger; and above all, they must be men of prayer and piety—men who will fly to God when man cannot save."

Oh, sir, I can assure you that my soul burst forth in gratitude to God, and burned with love to the man, to hear so noble an eulogium pronounced upon Christianity from one who has had so fair an opportunity of investigating its truth, and who has, despite the glitter of courts and the dazzle of earthly glory, exemplified its precepts in his life.

In answer to my question what church he belonged to, he replied:—  
I am a member, in full communion, of the Congregational church of Quincy. Henry Adams, my ancestor, emigrated from England in 1634, and was one of the founders of this church in 1639. His son, Joseph, was long a member of the same church, and died in 1736, aged 72. His son John, my grandfather, was also a member and a deacon in this church, and died in 1780, aged 68. My father was long a member, and died, as you well remember, in 1826, at the age of 91. On my father's death I joined the same church. I had not joined before, as I was most of the time absent from home; but God has long been my hope, and now, as I am soon to die, I have a calm and cheerful hope of joining my ancestors in a house not made with hands, eternal in the heavens."

After a visit of two hours, we rode up in my carriage to the capitol. On our way, I asked him a few questions respecting Texas. "Why, sir," said he, I have much fear that Texas will be admitted into the Union, and the consequences would be horrible. It would undoubtedly effect the abolition of slavery sooner in some states, by involving the North and South in a bloody war, but it would divide the Union, and perpetuate slavery in the far South. But we are now proceeding very well; and if the South will be calm and the abolitionists mild and consistent, I think it can be peaceably effected in a few years. Oh, sir, I hope the country will not madly immolate herself on this bloody altar. There are some wild measures pursued by some abolitionists, I know, but they are the only body of men in the land who will ever do away with slavery; and those who oppose them do wrong. I never opposed them, and if this tyrannical spirit, waged against freedom, is not stopped, I shall be obliged to join the society, and every other patriot; for it will be the only ground freemen can stand upon."

Thus, sir, I have drawn faithfully, but imperfectly, I am aware, an outline of our interview with this great and good man. May heaven long spare him, for we need such men at such a time. I fear, sir, abolitionists do not appreciate this man as they should. I fear they do not pray for him. But let all Northern Christians pray for JOHN QUINCY ADAMS, for there are blood-hounds in Washington who would take his life, if they dared. In speaking of his position, he said he would cheerfully lay down his life, if the cause demanded it. He knew he was in danger, and should not be astonished if he was sacrificed to southern ferocity. "But, sir," said he, I am in God's hands, and he will do right, and so shall I do my duty. And if I must die to sustain the rights for which our fathers waded through so much blood, why, I will gladly welcome the hour."

These last words were uttered under the shadow of the American capitol—words worthy of the ex-president of the United States. Now, sir, I ask whether prayer shall not be made for JOHN QUINCY ADAMS?

From the *National Gazette*.

## Miss Martineau's New Book.

From a partial perusal of Miss Martineau's new book on this country, we find it sensibly and kindly written in many particulars. The following extract, however, will not be so deemed in some quarters:—

"When Spurzheim was in America, the great mass of society became philologists in a day, wherever he appeared; and ever since, itinerant lecturers have been reproducing the same sensation in a milder way, by retailing Spurzheim's had not been. Meantime the light is always going out behind as fast as it blazes up round the steps of the lecturer. While the world of Richmond and Charleston is working at a multiplication of the fifteen casts (the same fifteen or so), which every lecturer carries about, and all caps and wigs are pulled off, and all fair tresses disheveled in the search after organization, Boston has gone completely round to the opposite philosophy, and is raving about spiritualism to an excess which can scarcely be credited by any who have not heard the Unknown Tongues. If a phrenological lecturer from Paris, London, or Edinburgh should go to Boston, the superficial, visible portion of the public would wheel round once more, so rapidly and with so clamorous a welcome on their tongues, that the transported lecturer would bless his stars which had guided him over to a country whose inhabitants are so candid, so enlightened, so ravenous for truth. Before five years are out, however, the lecturer will find himself superseded by some professor of animal magnetism, some preacher of homeopathy, some teacher who will undertake to analyze children, prove to them that their spirits made their bodies, and elicit from them truths fresh from heaven. All this is very childish, very village like, and it proves any thing rather than originality in the persons concerned. But it does not prove that there is not originality in the bosom of a society whose superficial movement is of this kind; and it does not prove that national originality may not arise out of the very tendencies which indicate that it does not at present exist."

On the other hand, the author, immediately following this rebuke, has these observations, which are as acute as just:

"The Americans appear to me an eminently imaginative people. The unprejudiced traveler can hardly spend a week among them without being struck with this every day. At a distance it is seen clearly enough that they do not put their imaginative power to use in literature and the arts; and it does certainly appear perverse enough to observers from the Old World that they should be imitative in fictions (whether of the pen, the pencil, stone, or marble), and imaginative in their science and philosophy, applying their sober good sense to details, but being sparing of it in regard to principles. This arbitrary direction of their imaginative powers, or, rather, its restriction to particular departments, is, I believe and trust, only temporary. As their numbers increase, and their society becomes more delicately organized; and, consequently, the pursuit of literature, philosophy, and art shall become as definitely the business of some men as politics and commerce now are of others. I cannot doubt that the restraint of imitation will be burst through, and that a plenitude of power will be shed into these departments as striking as that which has been the organization of American commerce (notwithstanding some defects) the admiration of the world, and vindicated the originality of American politics in theory and practice."

The work is in two volumes, and is entitled "Retrospect of Western Travel."

# AMERICAN SENATE.

"The American Senate is a most imposing assemblage. When I first entered it I thought I never saw a finer set of heads than the forty-six before my eyes—two only being absent, and the Union then consisting of twenty-four states. Mr. Calhoun's countenance first fixed my attention: the splendid eye, the straight forehead, surmounted by a load of stiff, upright, dark hair: the stern brow; the inflexible mouth—it is one of the most remarkable heads in the country. Next to him sat his colleague, Mr. Preston, in singular contrast, stout in person, with a round, ruddy, good humored face, large blue eyes, and a wig, orange to-day, brown yesterday, and golden to-morrow. Near them sat Colonel Benton, a temporary people's man, remarkable chiefly for his bombosy. He sat swilling amidst his piles of papers and books; like a being designed by nature to be a good-humored barter or inn keeper, but forced by fate to make himself into a mock-heroic senator. Opposite sat the transcendent Webster, with his square forehead and cavernous eyes; and behind him the homely Clay, with the face and figure of a farmer, but something of the air of a divine, from his hair being combed straight back from his temples. Near them sat Southard and Porter; the former astute and rapid in countenance and gesture; the latter strangely mingling a boyish fun and lightness of manner and glance, with the sobriety suitable to the judge and the senator. His keen eye takes in every thing that passes; his extraordinary mouth, with its overhanging lip, has but to unfold into a smile to win laughter from the sourest official or demagogue. Then there was the bright bonhomie of Ewing of Ohio, the most primitive-looking of senators; and the benign, religious gravity of Frelinghuysen; the gentlemanly air of Buchanan; the shrewdness of Poindexter; the somewhat melancholy simplicity of Silsbee,—all of these and many others, were striking; and for nothing more than their total unlikeness to each other. No English person, who has not travelled over half the world, can form an idea of such differences among men forming one assembly for the same purposes, and speaking the same language. Some were descended from Dutch farmers, some from French huguenots, some from Scotch puritans, some from English cavaliers, some from Irish chieftains. They were brought together out of law courts, sugar fields, merchant's stores, mountain farms, forests, and prairies. The stamp of originality was impressed on every one, and inspired a deep, involuntary respect. I have seen no assembly of chosen men, and no company of the high born, invested with the antique dignities of an antique realm, half so imposing to the imagination as this collection of stout-souled, full grown original men, brought together on the ground of their supposed sufficiency to work out the will of their diverse constituents."—Miss Martineau's *Sketches of Travel*.

DEVELOPMENT OF STATURE.—M. Quetelet gives numerous observations made on different classes in different countries, and by various individuals, which our limits will not permit us to quote. The result, however, of the whole, may be thus summed up in the following aphorisms:

- 1st. The limits of growth in man and woman are not the same, because the latter at birth is smaller than the former; her development is sooner completed, and her annual growth is less.
- 2d. The stature of inhabitants of towns exceeds that of inhabitants of the country at fifteen years of age, by two to three centimetres.
- 3d. The growth of man does not seem to be fully terminated at the age of twenty-five.
- 4th. Individuals living in easy circumstances usually exceed the average height. Wretchedness and fatigue, diminish it.
- 5th. The successive additions to the stature of the individual from a period many months antecedent to the period of full development, diminish in amount as the age increases.
- 6th. The most rapid increase takes place immediately after birth, the growth of the child within a year being to decimetres.
- 7th. The increase diminishes in a direct ratio to the age, till the fourth or fifth year, thus during the second year it is only a half of the first, and in the third only a third.
- 8th. From the fourth or fifth year to the sixteenth, or till after puberty, the increase is nearly regular, being annually fifty-five millimetres, or about the twentieth of that of the fetus during the months preceding birth.
- 9th. After puberty the increase is not so marked, being at the age from sixteen to seventeen, for centimetres, and in the following two years, only two and a half.
- 10th. After fifty years of age, the height both of men and women is more and more sensibly diminished, till about eighty, the diminution is about six or seven centimetres.

\* These numbers do not comprise 1099 and 1065 children recognized and legitimized after their birth.

† A French metre is equal to 3.28 English feet, a decimetre is the tenth of a metre, the centimetre the hundredth, and a millimetre the thousandth.

BIRTHS AND DEATHS.—It is computed that the number of deaths throughout the globe in proportion to the number of inhabitants, is nearly as 1 to 33; or that the number of death in 33 years is equal to the whole number of inhabitants. If we compute the population of the earth at 700 millions, and the number of births in proportion to the whole number of inhabitants, as 1 to 29.12 and deaths as 1 to 33, we shall have the following results nearly:

	Births	Deaths
In a year	23,729,000	21,212,000
In a day	65,000	58,000
In an hour	2,700	2,400
In a minute	45	40

According to this calculation, the total annual increase of the population of the globe, were it not checked by war and epidemics would amount 2,516,000.

AWFUL SITUATION.—The following alarming adventure happened to a gentleman in the course of a late visit to the celebrated cathedral of St. Paul's London. In his investigation of the several curiosities of the place, he arrived at the turret which contains the machinery of the clock. Here the dial plate is accessible, and on its inside is a small square aperture, for the convenience of the person shifting the hands of the clock. Our friend being of a decidedly inquisitive disposition, and particularly fond of thrusting himself into every strange and out of the way corner, immediately popped his head thro' the inviting opening. He was instantly absorbed in the enjoyment of the view his elevated situation afforded him, his position in reference to the hands of the clock never costing him a thought, when, guilotine like, down comes the ponderous bar which constitutes the large hand, right over his devoted head. A gentle and gradual pressure on the spine soon gave him a hint of the predicament in which he stood. To draw his head out was impossible, and it became an unavoidable fixture, while the powerful and steady motion of the machinery was scarcely at all impeded. Decapitation in its most lingering and shocking form must have been inevitable, had not the bell-ringer, in the exercise of his duty, at this moment arrived. He instantly perceived how matters stood, and with the quickness of thought stopped the machinery. The bar was shoved up by means of levers, and the terrified and astonished man released from his peril. It is said he

has ever since been very shy of trusting his head off the perpendicular, and gives an involuntary shudder when in looking out of a window, his neck by accident touches the frame.—*Greenock Advertiser*.

Slaveholders know how to "render unto Caesar the things that are Caesar's," when they see his image and superscription on the coin," but will not render unto God the things that are God's, when they see his image impressed on man.

# ADVERTISEMENTS.

C. DONALDSON & CO.  
IMPORTERS & DEALERS IN HARDWARE & CUTLERY, in all its Varieties.  
No. 18, Main street, Cincinnati.

SUGAR BEET SEED.  
3 Hds. of fresh Sugar Beet Seed of the most approved kind and latest importation from France.  
Price One Dollar per lb.  
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GLEZEN & SHEPARD,  
STEREOTYPE FOUNDERS  
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BUTTER LADLES AND BUTTER PRINTS.  
The subscribers are receiving a lot of the above articles, well made, and of well seasoned wood.  
EMERY & HOWELLS.

COUNTRY SUGAR WANTED.  
20 or 30 Barrels of Country Sugar wanted by the subscribers, of good quality, and put up in good barrels.  
EMERY & HOWELLS  
Main street, between 5th and 6th, Cincinnati.

MILES' TOMATO MEDICINE.  
The unparalleled success, which has attended the administration of this medicine, induces its friends to believe that the cause of HUMANITY demands, that its virtues should be speedily made known in all parts of this Continent. The proprietors judge from letters daily received from physicians and the most intelligent citizens of various sections of our country, that no article, made known in the annals of medicine, has ever given such universal satisfaction, sustained so perfectly the assertions of its advocates, and so rapidly gained such a footing in the popular mind.

The proprietors, on its introduction, took special pains to place it in the hands of the most intelligent and respectable classes of community, and were guarded and cautious in their recommendations of its medical virtues. They are now satisfied, that it possesses virtues that cannot be ascribed to any other single medicine.

It is a new theory, that a large proportion of the diseases of America, and especially of the West and South, arise from biliary derangement of some kind. Consequently, that medicine must be used, which will remove this cause and restore a healthy action of the biliary organs. The Tomato medicine is certain to produce this effect, when taken in proper season. Hence its superior efficacy and great success in bilious fevers, liver affections, dyspepsia, diseases of the stomach and bowels, and headache; and, when taken in connection with the "Walsley," it is an almost certain cure in all affections of the liver.

The cure have hitherto declined publishing certificates of cures, and will continue so to do, unless compelled to do it in conformity to the custom of the age. But, if any are sceptical in relation to the power and efficacy of this medicine, they can, by calling on the subscriber or any of the Company's agents, have the double remedy, and see those who are laboring under diseases that cannot be removed, those who have tried "every thing" until they have become discouraged and disgusted with medicine, those who have seen and felt the deleterious effects of calomel, and Mercurochrome, and those who esteem calomel to be the best of all medicines, are all advised to try this medicine.

SALIVATION cannot be produced by its use, and the fear of taking "cold," while under its influence, is probably less than while using any other medicine.

The object of the proprietors is, to make it a permanent and valuable family medicine—one that may be safely substituted for a closet-full of nostrums and mercurial preparations.

Not unfrequently, those who are travelling suffer much from change of climate, food and drink. To such, this will be found a valuable acquisition.

Agents will be appointed throughout the whole country, as soon as practicable. Persons wishing to become agents, will apply personally or by the recommendation of our friends, to

A. MILES,  
One of the Proprietors and Gen. Agent,  
Apollonaries Hall, Cincinnati.

# REAL ESTATE FOR SALE.

A fertile Farm of 110 acres, situated 19 miles from town, upon a fine road, having 65 to 70 acres in cultivation, two apple orchards, a substantial Frame Barn, and a Frame House with five rooms, two porches and a cellar; also, various outbuildings and a well. The land is rich, and favorably located for tillage.

A good Farm of 450 acres, situated 8 miles from town, with 160 acres in cultivation, many springs, and two Orchards of 200 to 300 selected Peach and Apple trees. The improvements consist of large Brick House, having many excellent rooms, a kitchen and two cellars; also a good Barn, a Smoke House, a Stable, a Well, and many buildings fit for comfort and convenience. The soil is very rich.

A Farm of 189 acres, situated 16 miles from town, and a few rods from a Mc Adamized road, with 60 acres in culture, the rest well timbered. The buildings are a Frame House, with a hall and three rooms; a new Frame Barn 68 by 30 feet, with a stable and a threshing floor; also mews and outbuildings. The soil is fertile and rolling.

A fertile Farm of 161 acres, situated 15 miles from town, having 12 acres in culture; a large Orchard of Apple, with some Pear and Peach trees; a good Brick House with four rooms, two halls and a cellar; a Frame Barn 65 by 30 feet; a Frame Cider Mill House, with a Press; an excellent Well and Cider. The Farm is in very good order; the soil is first rate, and is favorably situated for tillage.

A Farm of 255 acres, situated 30 miles from town, with 70 acres in tillage; 3 acres of bearing Apple trees, several Springs, a Cider Well, a Log House, with three rooms, and other log buildings. The land is good, and well situated for a stock farm.

A desirable Farm of 320 acres, situated 8 miles from town, upon both sides of a Mc Adamized road, having about one half in cultivation, the rest well timbered. Also a large Brick House 40 by 50 feet, with ten rooms, a hall and a cellar; Farm of 45 acres, 45 by 60 feet, on town lots, with a Milk House, Corn Crib, and other buildings, all frame; likewise a large Orchard, a Frame House covering Cider Press; two hewed Log Houses, many Springs, a Creek and a Well. The land is good, eligible situated for cultivation, and well calculated for a country seat.

A handsome Country Seat, with 55 acres of land, situated 4 miles from town upon a good road, having an excellent two story Brick House, containing seven rooms, a kitchen and a cellar; also a Cider and a Smoke House, and other outbuildings; likewise a tenant's House, a commodious new Frame Barn, a Stable, and an Orchard of 6 acres of choice Apple, Pear, Plum, Quince, and Cherry trees. There are 10 acres of woodland; the rest is meadow and arable land.—The soil is rich; the buildings are new, and composed of the most substantial materials.

A Tract of 22 acres in cultivation, situated 6 miles from town, in a good and healthy neighborhood; calculated for a Country Seat.

Thirty acres of land with several buildings upon, 7 miles from town upon a turnpike road. It is chiefly in timber. Twelve acres of land, with 8 cleared, 7 miles from town, upon a turnpike road, in a healthy and populous region.

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